

hope of financial gain, popularity and position, who suffered persecution, and death: and whose highest aim was to elevate their fellow beings must have been pure and grandly sublime. "And reason further teaches that the testimony of such men, actuated only by pure motives, is worthy of ten times the weight and consideration of ordinary writers," and stamp them indelibly as truth. When Columbus discovered the Orinoco river some one suggested that he had found an island, he replied; "no such river as that flows from an island, such a mighty torrent must drain the waters of a continent." So the depths, power, wisdom, and scope of the testimonies of the Bible together with their harmony, though written at different periods and under different circumstances; convince us that not men but God is the author, and that it is therefore worthy of our highest considerations. Let us study its plans and resolutions, accept them as truth, and profit by their teachings.

Rosena, Calif.

YOUNG PEOPLE'S DEPARTMENT.

THE YOUNG PEOPLE IN THE CHURCH.

BY FANNIE LEWIS.

A few years ago all that was expected of the young disciple of Christ, was, that he abstain from doing anything really wicked, and that he wait with all patience the time when he should grow old, and thus be of use to the church; there was no place for the few young people who found their way into the church, neither was there any great effort made by the older ones to get them in. But all this has changed, and the church is beginning to realize that the hope of the church, as well as of the nation, is in the young people. And that if the church of to-morrow is to be a strong church, the children of to-day must be brought in and trained for active work, so that they may be fitted to take their places, as the older ones are, one by one, called to their reward. How to do this has been the question. The Sunday school will not do it; for while it is indispensable to a well ordered church, and does a valuable work in teaching the Bible, yet it does not fill this want, for it fails to train the young for active church work. The regular church services will not do it, neither will the prayer-meeting. Valuable as all these are, yet something else is needed; something that will teach the young people to work by giving them something to do, and setting them at it.

Within the past twelve years the problem has been solved in thousands of churches, by the organization of young people's societies, and several million young people are being trained for work for the Master. Yes, better than that they are working for Him now, and, with the help of God, they are doing a work that no one else could do. The young people are being brought into the fold and before their enthusiasm has time to cool, they are set to work, and thus have no time to backslide; for let a person once get a taste of Christian work, and they will have time for nothing else. A grand work is being done by these loving young disciples, and more will be done in the future, when their minds have been trained and their lives beautified by service.

So thoroughly has the church awakened to this need of the times, that almost every denomination has either organized denominational societies under the management of the church or have endorsed the inter-denominational Young People's Society of Christian Endeavor. It is of this last that I wish to write. This Society, with its twelve years of existence, has made a growth that is truly marvellous. In 1881 there were just two societies, and now, as reported at the inter-national convention at Montreal in July, twenty-six thousand, two hundred and eighty-four. This convention is, with one exception (the one last year at New York,) the greatest religious gathering ever held in the New World. Even Catholicism is awake to the power in this movement, as is shown by a Catholic mob attacking the tent in which the convention was held.

This society stands for four great principles, which Dr. Francis E. Clark, the founder of the society, calls the four chief corner-stones of Christian Endeavor.

The first of these is obligation—the pledge, second, fidelity to Christ and the church, third, consecration, and fourth, inter-denominational fellowship. Those who join as active members take the pledge, promise to pray and read the Bible every day, to be true to the church by attending all her services, to attend all the meetings of the society (unless hindered by some reason which can be conscientiously given to the Savior.) and take some part, aside from singing, in every Christian Endeavor prayer-meeting, and throughout life to endeavor to lead a Christian life. This pledge is very necessary to the well being of the society, and no society can honestly claim the name of Young People's Society of Christian Endeavor and leave it out, for the whole society is built upon the covenant idea. We are much more apt to do the things, which we are pledged to do, than those which we know to be our duty, yet we have not promised to do. The faithful

keeping of this pledge cannot fail to be a source of spiritual growth to any person, old or young, but it is of especial value to the young whose characters are being formed, as habits of devotion established in youth will remain with the person all through life.

The second principle, fidelity to Christ and the church is especially urged upon the young people of the society, and realizing how easy it is to be drawn away after new attractions, the part about church attendance was put into the pledge. The society tries to instill into the minds of its members the duty of supporting their own church and thus serve their Lord and Master. The corner-stone of consecration is kept before our minds by the monthly consecration meeting, at which the roll is called and the response is to be a reconsecration to Christ and His service. Each one is thus reminded that they "are not their own, but are bought with a price" and that they owe a life of service to Him who bought them with His own precious blood, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service." By the inter-denominational fellowship our minds are broadened and we forget our narrowed sectarian ideas and meet each other on the broad plain of Christian Brotherhood, serving one common Lord who is our Heavenly Father.

The society is not *undenominational* like the Y. M. C. A., doing its work independent of the church, but *inter-denominational* like the Sunday school, working in and for the church. This idea is emphasized at all the gatherings from the little city union meeting of two or three societies up to the great international conventions where thousands of societies are represented. The general secretary reported at Montreal that thirty denominations were represented in the fellowship. So firmly has the inter-denominational idea become established that in many places the denominational societies have adopted the main principles of Christian Endeavor and the name in connection with the denominational name: As the "Epworth League of Christian Endeavor," the "Keystone League of Christian Endeavor." It is not only inter-denominational but international and inter-racial as well, for there is scarcely a country on the face of the globe that has not one or more societies of Christian Endeavor. They are found in China, Japan, India, Australia, Syria, Turkey, Spain, France, England, Ireland even in the Sandwich Island. Dr. Clark and wife returned the last of June from a tour around the world, visiting these societies and spreading a knowledge of the principles embodied. In twelve years the society has grown from two societies with a member-

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